

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, First Nr. in May 1939

True Repentance

Luke 15: 17-19.

Many a young man and women lie in the gutter of shame and vice—not because they have not had the opportunities and privileges as those who have gone the straight and narrow path, but because they have resisted the spirit of God, and followed their own inclinations and desires. The parable of the prodigal son gives us a clear picture of the true nature of such whose ways lead to perdition. Life's opportunities and privileges were theirs. This young man had every thing he could wish for. What more did he want. Yet, he was dissatisfied with his home and friends. Like many of our youth today, he desired to get out in life where he hoped he could exert more liberty and independence. The desire for money, the lust of the flesh, and the freedom of the world were continually beckoning him. He could resist it no more. He must get out, and satisfy his desires and longings. And so, he leaves his home, wanders, squanders his substance, and ruins his life in sin and riotous living. As long as he had money, he had friends and companions; as long as he had attractiveness of youth, he had admirers; but when all these things were spent and gone, he was left friendless, homeless, and peniless. And so there he lies, that strong, healthy and promising youth. Once a flowering youth, now ruined both physically and spiritually. He had given his soul in the service of the devil, but now he no longer could use him. His worldly friends had forsaken him. He was now, indeed, a miserable creature. The burdens of sin and shame have brought him down into a state of hopelessness and despair. However, it was in this condition God was able to save him. Although the friends of the prodigal son had forsaken him, God had not forsaken him. God's Grace is sufficient to save the greatest sinner.

But in his state of affliction, the prodigal son was driven to reflect, for we read, "But when he came to himself." Previously his life had been one of madness, insanity and delirium. It was just that condition that caused him to disregard the advice of his parents, and yield to the desires of his own flesh. It was this utter madness, that drove him to waste all his substance in a short time, and to seek companions among harlots and thieves. But now he had come to himself. He had begun to think over his condition. It is only when God is able to bring back our reasoning faculties, that he can work in us repentance. In this state, he ponders over his many sins. He realizes now that he has robbed himself of life's blessings, and that he has disregarded death, judgment and eternity.

But this affliction also prepared him to consider how serious his condition really was. While he as in the state of frenzy, he gave no thought to his end which meant certain perdition. But now he realizes he is at the verge of perishing, for he says, "How many hired servants of my father's house have bread enough, and to spare, and I perish here with hunger." It became a matter of life and death with him now. Apparently God at times does allow man to sink into sin in order that he might come to himself and see his awful condition, and that he is saved by grace alone.

This young man in our parable had sinned grievously against his father, and so punishment had to be inflicted upon him in order that he might be brought to reflect upon his condition. And as he was led to see his own condition, he was also led to look back to his father's house where he once had enjoyed the privileges of sonship with the Father. There are two marks of repentance; first, there must be a realization of ones sin and shame; second, there must be a longing to return back to the Father, and obtain forgiveness.

Repentance is only the beginning of conversion. The fact that the prodigal son acknowledged his sins, and had a longing to return to his father's house, does not unite him with the Father. It was only a beginning, a preparation for the real union with his father. The Law had done its work. It had brought him into a state of despair and hopelessness. He was now receptive to the voice of God. The Gospel could now find entrance into his heart, and the Holy Spirit gave him power to resolve, "I will arise and go to my father." His determination to return to his father's house, is a result of a deep conviction of

sin. There is no hesitancy in his resolution. He is not uncertain as what he is to do. His resolution is decisive. He desires no longer to walk in the ways of sin. He has turned his face toward God, he resolves to go home, and that immediately. How important it is to respond immediately to the call of the Holy Ghost, lest the sinner may waver, and wait for a more convenient time, and have the doors closed forever to repentance.

In the second place he resolved to confess his sins, for he says, "I will say unto him, Father I have sinned against heaven, and in thy sight." He determined to make a full confession. There will be no alibis, no attempts to defend himself. He determined to acknowledge that he had sinned grievously against heaven and in the sight of all men. He made up his mind to make a clean breast of everything. It is only when we are willing to acknowledge ourselves lost and condemned, that we can receive the grace and mercy from God. God doesn't want any excuses. He wants complete confession of sins. The broken down, helpless, despairing sinners are the only kind sinners, Jesus can save. "A broken spirit and a contrite heart, O God, thou wilt not despise," were the words of David after he was led to see his sinful condition, and God received him because of his contrition.

In the third place, the prodigal son resolved to be content with what his father had to give him, for we read, "And I am no more worthy to be called thy son, make me one of thy hired servants." He is willing to forfeit his family name, yea even to become a slave of his father's household. He had no hope of ever being reinstated to his former place in his home. Could he only be a servant in his father's house, he would be contented. To be a servant in his father's house, would be much better than to live of the husk which were feed to the swine. Here is, indeed, deep humiliation, but a lack of realization what it meant to return to his father's house. The fact that the prodigal son was contented to be a slave in his father's house, shows that he didn't have a grasp of the true liberty of the child of God; but he was to learn this secret, as he became united with his father. There would be full restoration. He was to enjoy the true sonship of his father.

This, indeed, is good news to every prodigal son and daughter. God stands ready with open arms to receive you. You are ragged and filthy, yes, but God's love reaches out for you. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." God came to save that which was lost; he came to save you too. Amen.

—P. Lerseth.

Outlook College Bulletin.

When I think of the tremendous influence for good that Outlook College has been, is, and shall be, it almost makes me afraid to think of our dear Old College being used for any other purpose than what it was originally built for.

If there was sufficient need for a Christian institution in the days when Outlook College was first planned and built, then I think there is greater need to get it opened again.

Having read with interest the articles about Outlook College, I wish I could express my deep conviction for the need of opening it again.

This school has a very definite place in our lives today. The reason for this are many but one very important reason is that it creates in its young people a leadership in Christian living. Outlook College gives full Academic training and Religious instruction, it is true, but it is the daily association with Christian students and faculty which brings about a change in a person that can never leave him. In fact it seems to blossom out into a fuller life as the years go on.

In a world such as we are living in today with such a rush of critical events, what a blessing it is to feel the brotherhood in Jesus that the College has created.

Therefore Outlook College has a very definite place in our lives. But why should its service be ended? True times are difficult but there is also more work for this school to do then ever before.

I sincerely agree with all that has been said and hope that we can all work together

not only for our own benefit or memories of Outlook College, but for the young folks who have now need of this school.

Since this school gives, first Academic training exactly according to the regulations of the dept. of Education, second Regular Religious instruction and third training and guidance in Christian living and service. — A triple service. — Why should it be closed? — P. C. Berg.

Mother (Mrs. Haave, Weldon, Sask.) died the 9th of March, happy to go home to Jesus from this world where she had had terrible pain the last two months. There is a great loneliness at home without her and father. Yours in Christ's service, Josef Haave.

(Thus a true Christian mother and hard worker in the kingdom of God on earth has been called home to rest after a long and noble life on earth. Greetings of sympathy to you the bereaved children and relations. — U.)

In Memory

of MRS. MARIANNE HAAVE
the following memorial wreaths are contributed to Hyrden — the paper she held very dear because it spreads the gospel of salvation:

The Walter Hanson family, Weldon; the Ole Saphaug family, Weldon; Erling and Agnes Jacobsen, Naicam; The Naicam Lutheran Mission Society; Mrs. Wagner, Mrs. Olsen and family, Weldon.

Thanks sincerely for this expression of sympathy.

Pioneer Pastor Dies

Monday, April 3rd, funeral services were held at Zion Lutheran Church, Saskatoon, Sask., for the pioneer pastor Rev. Albrecht Elle. He died Saturday morning at the home of his daughter, Mrs. Levorson, Saskatoon, where he had been living for the past two months since his health was not of the best.

Funeral services were conducted by Rev. B. O. Lokensgard, and Dr. Iver Iversen preached the sermon. He used as his text, Luke 2: 29-30, and stressed in his address the Christian's privilege of serving his Lord. Rev. K. O. Kandal, North Battleford, Sask. and Rev. J. T. Dahle, Watrous, Sask., were also present at the service. Pastor Kandal spoke a few words especially to the family, and Pastors Lokensgard and Dahle sang a duet, "I Know of a Sleep in Jesus' Name."

Rev. Elle came to Canada in 1919 and served several parishes in the Swift Current circuit; during the last couple years he served a call in Alberta. He was predeceased by his wife, and is survived by four sons and three daughters, all of whom were present at the funeral.

Greetings were read from Dr. J. A. Aagaard, president of the Norwegian Lutheran Church, and the church is grateful for the work done by its pioneer pastors. Blessed be their memory. — Dahle.

Subscriptions received

Jan. 28.—Mar. 11, both new and renewed.

Peder K. Johnson, Georg Moi, C. A. Ronning, E. M. Bergh, E. F. Marken, James McFarlane, Albert Hanson, Mrs. H. Otteson, I. Mikalson, E. O. Walker, H. A. Findahl, Bennie Broste, Reuben Thompson, Mrs. Sigrid Enebo, Mrs. Margaret Agrey, Wm. Agrey, Pete Haukeness, Sarah K. Hage, Rev. A. Hjortas, N. Fjeldheim, Trygve Fjeldheim, Irene Scansen, Rev. E. O. Urness, Talbert Ronning, Mrs. Thora Hanson, Mrs. Andrew Buringsrud, B. J. Frostad, Lars Senum, Ida Johnson, Agnes Lande, S. Lande, Pete Bakke, Mrs. Theo. Elnes, T. E. Oie, Mrs. Hans Hagen, Mrs. B. M. Anderson, Hans Amundsen, Mrs. O. P. Bakken, Magnhild Drageset, J. R. Floen, Ed. Berstad, Rev. J. T. Borgen, Elmer Gilman, Mrs. Ole Sandness, Mrs. S. Swenson, M. J. Dahl, H. Guttormson, Mrs. Pauline Berg, Mrs. K. Orvold, Rev. G. O. Evenson, Mrs. Anna Kemp, Mrs. Henry Halseth, Mrs. Henry Myhre, J. H. Swenson, Mrs. G. Senum, Mrs. B. M. Anderson, Mrs. C. J. Rude, Mrs. Geo. Hendrickson, Mrs. Alma Foshaug, Mrs. Wm. Rugland, Mrs. Hilda Hagenson, Ole Johnson, Rev. O. J. Marken, Mrs. Olaf Olsen, Martin Hval, L. C. Lerohl, Mrs. Charlie Lantz, Mrs. Joh. Bratberg, Ole H. Olson, Ole Ryan, Mrs. O. Brenna, Jenet Ivesdal, M. J. Fonstad, Rolf A. Wikoss,

Gus. Biem, Mrs. K. A. Moe, H. T. Hamre, O. E. Simonson, Evangelist H. A. Hanson, Mrs. John Larson, Mrs. A. Lind, R. Bentzen, Mrs. Berent Solberg, Myrtle J. Hansen, Halvor Raysland, B. O. Stenseth, Mrs. I. A. Olson, Bernice Person, John Solsten, Mrs. G. Mork, Mrs. K. B. L. Jacobson, Mrs. O. M. Christiansen, Marius Pederson, Mrs. Wm. Pringle, Ole Saxhaug, Mrs. H. Hanberg, Mrs. O. M. Dragseth, Mrs. Emil Shurson, Geo. Gilbertson.

Thank you one and all,

—The Business Manager.

Renew your Subscription

You friends whose subscription ran out in November, December and January 1939 will you not renew at once? You see there are one hundred and ninety of you that have not yet subscribed since those months.

Let us raise our circulation from 949 to twelve or thirteen or even fifteen hundred this spring. It will come if you renew along with the new ones who are subscribing from here and there.

You friends in Calgary won't you respond at once? And Hazlet and Hinchliffe. There are many of you in those places. Won't you write today.

You like the paper, you think it should continue. We rely on your renewals and new subscribers. Peder Velde of Starbuck, Man., has renewed for five years — thanks Mr. Velde. That makes easy bookkeeping; but we are also very glad to receive subscriptions for even just a year at a time. Don't forget, our paper depends on our subscribers not on advertising or any large contributions for its support.

Others opinions: "Jeg er glad i Hyrden og skulde like at gjøre noget mere." — Mrs. M. F.

"Vis du har de siste nummere vil du sende dem med, ti jeg kan ikke være Hyrden foruten." — Mrs. C. B.

"Synes Hyrden blir bedre for hvert aar, saa nu kunde jeg ikke bli den foruten for nogen pris." — P. V.

"Mrs. . . . passed away last November; she enjoyed Hyrden very much and read and re-read it when it came." — Mrs. P. J. W.

—J. B. Haave.

(Thank you, friends, for the encouragement that such comments brings. — U.)

A Song for Mothers Day

(Melody: Must I go — and empty handed.)

Written by Peter O. Dahl.

As I had a dear and loving mother, who gave many years of her life to soul-winning service of the Lord; I am writing this song in memory of her, and our Mother's Day.

In a world of sin and sorrow,
In a far and distant land,
Far from God and home and loved once,
Tarry not come home again.

(Chorus)

Years have gone, and thou art sleeping
In that cold and silent grave,
But your loving words dear Mother
Is my joy and light today.

Oh the days of youth and childhood
Could I but recall them now;
I would love you dearest Mother,
Press my lips upon thy brow.

Now you'r place at home is vacant,
Where you often use to pray,
That the Lord would be my refuge,
And a guide upon my way.

But I'll meet you up in heaven,
For I know you'r waiting there,
With our blessed Lord and Saviour
In a home for us prepared.

To the Luther Leaguers of Swift Current Circuit:

The time is fast approaching when our thoughts are turned to preparations for the Bible Camp this coming summer. There is previous work required in order to enjoy the camp fully and especially so in singing. Selections for the mass choir have been chosen from the New Concordia and you are asked to prepare the following: Nos. 12, 67, 78, 119, 198, 123, 226, 238. Everyone who has an instrument is asked to bring it, in order that we may use part of the time for a string band.

Let us have a camp resounding with praise to the Lord. —Geo. Gilbertson.

WOMEN'S MISSIONARY FEDERATION

MRS. I. O. THVEDT, Editor — LANGHAM, SASK.

"I know not how that Bethle'ms babe
Could in the Godhead be;
I only know the manger child
Has brought God's life to me.

I know not how that Calv'ry's cross
A world from sin could free;
I only know the matchless love
Has brought God's love to me.

I know not how that Joseph's tomb
Could solve death's mystery:
I only know a living Christ,
Our immortality."

(206 Concordia.)

There is a vast difference between pleasure and fun. The world has fun, but Christians have pleasure and fellowship in Him.

No service in itself is small,
None great, though earth it fill;
But that is small that seeks its own,
And great that meets God's will.

Mother's Day

The annual recurrence of Mother's Day should remind us of the things which are of supreme importance in the life of the home. There are certain old-fashioned things we greatly need to remember; and about the chiefest of these is that character is developed in young children largely by a process of imitation. It has been truly said that "the things which make a Christian home are not so much taught as caught." There is a certain infection about a lovely and unselfish life. When children see something like the goodness and love of Jesus reflected in the gentleness and kindness of mother, they catch it, they absorb it, they become religious without knowing it, so to speak.

One cannot too strongly emphasize the importance and value of the family altar and some formal expression of religion or of worship in the home. But it must be frankly said that when these formal observances are in any sense forced upon the members of the family, or when they become a mere humdrum thing without life and interest, their value is reduced to the minimum. More important than these formal observances, always more important and far-reaching, is the way mothers and fathers live Jesus Christ in the presence of their children. It is the life that counts.

It is reported that some one asked Whitefield, the great evangelist, whether or not a certain man was a Christian. He answered, "How should I know? I never lived with him." However careful we may be to observe the formal practices of religion, it is the way we live that really tells the story. If a mother has become a true Christian, her children will quickly discover it. They will be the first to discover it. And the inestimable service which American mothers have rendered, is in living Christ in the presence of the growing boys and girls. It is fitting that we should do honor to them for this work they have accomplished in laying the foundations of religious education. — *The United Presbyterian*.

Precious Memories

Dwight L. Moody once wrote of his boyhood:

"Dad died when mother was forty-one. What a struggle she had with us; six besides myself, and then the twins were born after father's death. Only three books in the place, and yet they were enough—the family Bible, the catechism, and a book of family devotions. How the spruce log fire sparkled as we sat on the mat on the cold Sunday nights when church was impossible. I can hear mother now, solemnly adjuring us to walk in the ways of God, as she read from the big Bible to us. After father died, mother wept herself to sleep every night, sister said, and yet we younger ones who slept soundly in our blissful innocence, knew it not. She was always cheerful to us. Brave old mum! Her motto was, 'Give others the sunshine, tell Jesus the rest'."—*Christianity Today*.

I Cannot Tell

"You ask me *how* I gave my heart to Christ?

I do not know.
There came a yearning for Him in my soul
So long ago. . .
He called me; I came; He heard my prayer;
I cannot tell you *how*,
Nor *when*, nor *where*—I only know
I love Him *now*."—Author Unknown.

Soatá, Boyacá,
Colombia, So. Am.
Nov. 22, 1938.

Dear Friends in the Homeland:-

Now that I have reached my "promised land" and am about to send a greeting to you friends back home I can truly say, "Oh for a thousand tongues to sing my dear Redeemer's praise! The glories of my King, the Triumphs of His grace."

As I think of my safe arrival here and look back upon the four short weeks of the tour from my home, I feel that I cannot in words give expression to my overflowing heart of joy and praise to God. Surely He again proved that He watches over His own—He never slumbers nor sleeps.

November 5th the S.S. "Santa Lucia" set sail from New York to South America. We boarded the boat at noon, and the Lord has so arranged that a missionary representing the World-Wide Evangelization Crusade of England sailed for Colombia on this same boat. This faith mission society is an outstanding work of God. For five years they have carried on work here in Colombia and have already, in that short time, some forty workers on the field. While in Bogotá I had the privilege of visiting their mission one day. It was an inspiration to me, and gave me new courage to press on with the Lord as I here again had a little insight into what He is able to do through His Own.

The voyage was very pleasant except for the first two days. Our first stop was at Chrisobal, Canal Zone. While here we visited the American Bible Society House. Rev. Gregory, who is in charge of this work there took us around in his car to see the cities of Christobal and Colon. The following day, after passing through the Canal, we stopped a few hours in Balboa. In the late afternoon of November 12th we disembarked at Buenaventura. The journey inland took us through valleys and over mountains, a distance of one thousand miles or more. Here we traveled by train, automobile and bus. We were also privileged to visit some mission homes and stations enroute. Praise the Lord for these "Light Houses." May there soon be many more.

By November 18th I reached Soatá and was exceedingly happy to be received by these dear friends here at our station. It is now two years since Marie Thompson and Myrtle Nordin ventured out in faith to open this station in this spiritually dark and untouched part of the country, and one year ago five more workers were added. Their labors have not been in vain. I was much impressed at our Sunday service as I listened to a young man lead in prayer. He has taken a stand for Christ since this Gospel work was started here, and yesterday I went with some of the workers here to visit an old woman who is on her sickbed. She too is happy in Christ today. What if no one had told her of the true way to glory?

The cry from Macedonia many years ago to "Come over and help us" is heard everywhere here. The door of opportunity is surely open in Colombia today. Vast harvest fields are ripe but where are the reapers? Can we, who are in possession of God's truth, sit still and remain silent to this call? May the Church of Jesus Christ hear the summons from heaven today, that it rest not till all has been done that can be done to witness among a people yet without the Light. There is power in the Gospel to bring even these people to repentance, to save them, to hurl down their idols, and to drive their superstition away. May God grant all His true children everywhere a growing passion for the souls of men. Yes, a passion which will, in faith, risk all that precious souls may be saved.

Thank you, dear Christian friends, for your prayers and all you have done for me in making my trip to Colombia so very blessed and pleasant in every way. And will you not continue to pray that God will prosper His cause here? Pray that not any of us here on the field may fail Him in our calling, but that we may speed the Gospel light, for souls are waiting and the fields are white.

Greetings in the Lord,
ALVIDA HOLMVIK.

Dad Pays the Bill

Giving to God's cause of our material means should be considered a privilege. Giving is a part of our worship. It has its place in the New Testament worship as it had its place in the Old Testament worship.

Often we see computations setting forth

YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. VINGE, Editor — FAIRY GLEN, SASK.

Meditation.

"That disciple whom Jesus loved saith unto Peter, It is the Lord."—John 21: 7.

This passage is taken from the "post-script" of John's Gospel. John had many evidences that the Lord had risen in the body. After a night of discouragement in fishing without Jesus they saw Him on the shore. Seeing Him and hearing Him encouraged them to try again. They did not resent the advice of the stranger to cast the net on the "right" side of the ship. When the result of His advice was evident they knew Him. Jesus rose in the body. How full the scripture is of proof of this fact. He even invited them to feel and see that He had flesh and bones. Every evidence is there for the believer. The false teacher who says Jesus arose only in Spirit make our blessed Lord a deceiver. He was not a deceiver. In the evening of life, in after years John says "That which our hands have handled of the Word of Life."

Does it make any difference if we believe that Jesus rose only in Spirit. It makes the difference of truth and falsehood. Jesus rose in the body so that He redeem the whole man body and soul. The body laid in the grave rose again or else the angels lied and the whole resurrection story was a farce. Thomas was deceived when He put his fingers in Jesus' side if He did not rise in body.

Thank God He did rise in body. The body that hung on the cross was fashioned anew on resurrection morning. The same body arose. The new body which was a transformation of the old was not limited to space. The new body was a resurrection body.

So with our bodies they will not be discarded as His body was not discarded. It is the body which is spoken of that shall come out of the graves at the voice of the Son of God. Our body shall arise without the earthly limitations. It shall be a glorified body. Therefore the whole man is saved through Jesus Christ. Therefore our desire and prayer should be "not to be unclothed but be clothed upon." Glorious thought that this is true. Glorious thought too that He is interested in our labors and will come to us with words of encouragement and power. — V.

Comments

Circuit treasurers attention! You have been appointer as financial secretaries for the circuits to encourage the locals to send in International Project contributions. An early start means much. It is encouraging to know that several leagues have sent in contributions already in 1939. Let there be many more.

The Los Angeles convention will soon be held. The dates June 20—25th are looked forward to by many leaguers. Every local league will be informed about the convention through our church papers and Y.P.L.L. literature. There are Canadian Leaguers who are planning to go to praying and planning that the Lord will open the way.

Again we appeal for articles for this page. A few have come in. We need more.

G. Loken Elected President Luther League, Camrose Circuit

The Camrose Circuit of the Luther League met in annual convention, February

how much money would come in for church work if each member of our church gave a certain amount. It is astounding what such co-operation will do.

But what about our many confirmed boys and girls? Many are not regular contributors to the program of the church. When the day of offering for God's cause comes dad metes to each one something for the offering. Thus they become carriers of money and not givers.

Why should not our Luther Leaguers—every one—realize the privilege of contributing a definite share towards the furtherance of the kingdom. Would it not be a fine thing if each one would go to the treasurer of the local congregation and let him know that a definite amount would be forthcoming? Would not that be a fine Christian gesture? Would not that open the "windows of heaven" also for the one who now has little to give? May the stewardship committee in our Luther League set-up be a means to further a stewardship consciousness among our leaguers. —V.

3rd to 5th in Camrose Lutheran church.

Welcome to the delegates and visitors was extended by Circuit president, K. Loken, local pastor Rev. Solheim and Camrose local president E. Marken at Friday evening's session. The College Choir directed by Mr. C. Ronning presented four selections. Other musical items were a piano solo by Miss Stewart and a vocal solo by E. Broughton, both of Edberg.

The convention theme, "Walking With God," Gen. 5: 24, was introduced by Rev. Lystig of Edmonton. Walking in light in contrast to walking in darkness based on John 8:12 was the subject of his address.

Saturday morning was devoted to business discussion.

The officers elected were: Pres., G. Loken; Vice-pres., Percy Bergquist; Recording sec., Helen Magnuson; Corresponding sec., E. Marken; Treas., Ray Skaret; Pocket Testament sec., Sylvia Solberg; Jun. Intermediate Director, Lillian Lingjerde; Choral Director, C. Ronning.

The directors are—J. Bergum, C. Knudson, Clifford Johnson, M. Knudson, E. Broughton.

Five panel talks were given Saturday afternoon. Walking with God in Prayer and Grace, in Truth and Wisdom, in Faith, Hope and Love, and in Service, were the topics discussed by T. Hansen, L. Lingjerde, M. Odland, P. Bergquist and C. Ronning. Ted Hansen substituted for Eric Haave who was unable to attend. There was music by Bible School talent.

"Walking in Fellowship with God and Man," was the subject of the Saturday evening session discussed by Rev. Solheim. Zion Luther League provided musical selections.

Rev. Lerseth's topic Sunday morning was "The Great Light." His address was followed by the communion service. Musical numbers were by the Camrose Lutheran choir and male quartette.

Sunday afternoon a massed choir of delegates and visitors led by Mr. Ronning opened the session with songs. G. Moi was the speaker. His topic was "Walking in the Flesh contrasted with Walking in the Spirit." Romans 8: 4.

At the final session Sunday evening Rev. Ostrem, Wetaskiwin, spoke on "The Walk Triumphant." There were musical selections from Scandia. The newly elected officers spoke briefly.

Convention was closed by the circuit president, G. Loken, who expressed the hope that the sessions had been a help and a blessing to those who had attended.

Bible Questions

"Baptism"

1. Where is it stated that baptism is intended for little children?
2. In what passages is baptism commanded?
3. Are there scriptures that "prove" immersion? If so, list them.
4. Where is baptism likened to the ark in its saving power?
5. What incident definitely proves that John's baptism and Christian baptism have not the same purpose and effect?

(Try to have answers in by the end of May if possible.)

Correct Answers

March Bible Questions.

1. John 17.
2. Kneeling in prayer, Luke 22: 41; Acts 7:60, 9:40, 20: 36, 21: 5.
3. Standing in prayer, Luke 18: 11 and 13.
3. Proverbs 30: 8.
4. Prayer incidents in Acts: 1: 14 and 24, 4: 24 and 31, 6: 6, 7: 60, 8: 15, 9: 11, 9:40, 10: 9, 12: 5, 13: 3, 14: 23, 16: 25, 20: 36, 21: 5, 27: 31, 28: 8.
5. Prayer before meals: Matt. 14: 19, 15: 36, Mark 6: 41, 8: 7, 14: 22, John 6: 11, Luke 9: 16, 22: 17, 24: 30, Acts 27: 31.

In the morning, Mark 1: 35.

In the evening, Matt. 14: 23, 26: 36, Mark 6: 46, 14: 35, Luke 6: 12, 22: 41.

Correct answers sent in by:

Hans Nelson, Weldon, Sask.; Muriel and Camilla Rostad, Southey, Sask.; Dagmar Kvalnes, Cameo, Sask.; Olive Berstad, Fairy Glen, Sask.; Edna Berstad, Fairy Glen, Sask.; Mrs. Harold Knutson, Simmie, Sask.; Erik Haave, Camrose, Alta.; Josef Haave, Naicam, Sask.; May Dragseth, Brancepeth, Sask.; C. A. Haltug, Maxim, Sask.; Jenet Ivesdal, Naicam, Sask.; Ada Nelson, Macoun, Sask.

Four questions answered, Helen Dahl, Fosterton, Sask.

Thi saa har Gud elsket
Verden, at han gav sin
Søn, den enbaarne, for at
hver den som tror paa
ham, ikke skal fortabes,
men have evigt Liv.

HYR DEN

"JEG ER DEN GODE HYRDE." — Joh. 10, 11.

Den som tror paa ham,
bliver ikke dømt; den som
ikke tror, er allerede dømt,
fordi han ikke har troet
paa Guds eneste Sønns
Navn.

15de aargang.

Winnipeg, Manitoba, Første Nr. i Mai 1939

Nr. 9

4de Søndag efter Paaske.

Se evangeliet Joh. 17, 9-17.
av past. O. J. Marken.

Denne bøn, som Joh. har nedtegnet i det 17de kap., bad Jesus den sidste aften han var sammen med disiplene sine før sin lidelse og død. Denne bøn er blitt kalt Jesu ypersteprestelige bøn, og det med rette. Her i denne bøn trær den samme ypersteprest i forbøn for sin menighet.

Bønnen deles i tre avdelinger. i v. 1-5 ber Jesus for sig selv; i v. 6-19 ber han for sine 11 disciple; i 20-26 ber han for alle troende til alle tider.

Vort evangelium er altsaa den bøn Jesus bad for sine utsendinger apostlene. Altsaa temaet:

*Jesu forbøn for sine utsendinger
Apostlene.*

Han begynner sin bøn saaledes "Jeg ber for dem" — Den første grunn hvorfor Jesus særlig ber for sine disipler er den, at de igrunnen hører Faderen til — "fordi de er dine." — Dengang Jesus kalte dem var de Faderens eiendom; ikke bare idet de alle tilhørte Guds paktesfolk, Israel, men de var alle fromme, troende israliter. Derfor sier Jesus i v. 6. "De var dine, og du gav mig dem." Likesaa i vers 9. "Dem som du har git mig, fordi de er dine."

Den anden grunn hvorfor han ber for dem er den, at nu er tiden inne da Jesus maa forlate dem. Han likesom gir dem tilbake til Faderen. Nu faar han ta sig av dem, da Jesus ikke mer er synlig iblandt dem.

Apostlene blir nu ladt alene i en farefuld og fiensk verden. De vil faa en fælles fiende at bekjempe, derfor er det apsolut magtpaaliggende at "de maa være ett, likesom vi er ett. Dette er nødvendig for dem at de staar enige og tro sammen i fælles kamp, knyttet sammen i indbyrdes broderkjerlighet. Jesus ber derfor at Faderen vil bevare dem i sit navn.

Hvad apostlene fik erfare av hat og forfølgelse fra verdens side, fordi de var Jesu efterfølgere, faar vel nok alle oprigtige kristne erfare mer eller mindre, fordi de ikke er av verden.

Hvorfor hater verden den kristne? Aarsaken er vel den at de gjør alvor av sin sjæls salighet. De uomvendte er i sin samvettighet paamindet av Gud's Aand om at han bør omvende sig og bli en kristen. Men det vil han ikke, saa blir dem samme kristen han en brand i samvettigheten. Det kan nok være en og anden som i sit stille sind gir den troende medhold, og tænker det er det eneste rette at være en kristen. Det er dem som er paavirket av aandens kald til omvendelse. Det er saadanne om hvem Jesus sier er ikke langt fra Guds rike.

De kristne er jo lys i mørket og saltet i forraatnelsen i verden, og det kan den som vandrer i mørket ikke taale. — Taalte de vantro jøder Jesus? Nei de var hans fiender. Aarsaken vet vi. Han var det sande lys som skinnet i mørket, men mørket tok ikke imot det. Han var saltet i forraatnelsen, men jødene som holdt paa at gaa i forraatelse kunde ikke taale Jesus. Som Jesus var saa er og de kristne i denne verden. Men Jesus har omsorg for sine. Han ber at Faderen vil bevare dem i sit navn.

Den anden forbøn for sine er denne: "Jeg ber ikke at du ska ta dem ut av verden men at du ska bevare dem fra det onde."

Den anden forbøn for sine er denne: "Jeg ber ikke at du ska ta dem ut av verden men at du ska bevare dem fra det onde."

Her legger vi først merke til at den kristnes plads er i verden. Her er det de har sin kampplads. Der har vært dem i kirken, og er det vel endnu, som har ment og mener at den rette maate er at sondre sig fra verden, leve helt adskilte fra alle onde mennesker; det var den tanke som laa til grunn for det gamle munkevæsen og klosterliv. Grunnlaggerne av disse eneboere og klosterbrødre var meget fromme og gudfrygtige mænd. Men de glemte at Gud hadde sat dem til lys i mørket og salt i forraatnelsen.

Jesus sier til Faderen: "Jeg ber ikke at du ska ta dem ut av verden." — Nei ut i verden sandte Jesus dem. "Jeg sender eder som faar midt iblandt ulve" — De

blev sendt ut forat forkynde omvendelse og syndernesforlatelse for alle folk. Men motstand ville de møte; men de skulde ogsaa finde indgang hos mange, og tusinde vilde bli frelst ved deres optraeden i verden som sandhetens vitner.

Som det var med Apostlene saa er det med dig og mig, om vi er Jesu efterfølgere. Verden er vor kampplads. Her er vi satte til at stride den gode strid. Her ska vi leve vort liv som kristne, ikke bare for os selv og vor egen frelse, men ogsaa til frelse for dem som omgir os. — Vel vet vi, "at kampen kan blive tung og har, verden den ligger og lurer," og hjemlængselen kan ofte indfinde sig, og vi vil si med Paulus: "Jeg har lyst til at fare herfra og være med Kristus, det er meget, meget bedre." — Men saa tænker enn som saa, at det kanske kan være til gagn for en eller anden at jeg indnu ska boe en tid her, og saa sætter vi alt i Guds haand.

En gammel prest kan vel tænke som saa, at det vilde være bedre at lægge op aarene og dra baaten paa land. Det nytter ikke stort for mig at sysle med garnet mer. Eller det kan være en gammel far eller mor som sitter træt efter livets strid, som har opfostret en barneflokk, som nu alle er voksne og har sine egne familier, vil tænke at nu har jeg ikke mer at leve for, det var bedre at faa flytte hjem til hvilen; men kanske Gud har noget for saadanne trøtte gamle at leve for alikevel, og saa sier en saadan til Gud: Din villie skje! Alt sætter jeg i din haand.

Det store er dog at Jesus vil vi ska bli bevaret fra det onde. Derom bad Jesus for sine Apostle. Gud hørte sin søn's bøn. Alle de 11 blev bevaret, ikke fra verdens hat, men fra det største onde, som nogen-sinde kan hende et menneske, nemlig fra faldet fra Kristus. slik som det gik med Judas. De blev helliget i sandhet til enden. Guds sandhets ord holdt dem fast indtil enden trods verdens hat og forfølgelse til døden, som blev de fleste apostlers lod.

*"Ja jeg maa minde veien frem
palmen at faa paa det sidste!
Kampen, maa være haar og slem,
Kronen jeg ikke vil miste.
Langt eller kort og tungt at gaa,
litet det er at regne paa,
intet mot himmelens glæde." Amen.*

Minneapolis, Minn.,
4301 Fremont Ave. N.
April 26de, 1939.

Kjære Pastor Urness:—

Vi ønsker gjennom Hyrden at faa frembære vor hjertelige tak til Dem og til hele Hyrdefamilien for den vakre hilsen i bringer os i Hyrden Nr. 8. Tak til fællesformand dr. Aasgaard, og til distriktsformand dr. Iversen, for deres anerkjendelse av vort arbeide. Vi føler os uværdige til saa megen anerkjendelse som bliver os til del av en skare av venner, baade i Canada og i Statene, og dog vil vi i saadan erkjendelse faa frembære til eder alle vor hjertelige tak. Det er med undren og med glæde vi fremdeles modtar Hyrden med saa megen god læsning og ser at den er i sin 15de aargang. Tak til alle som støtter den og særlig tak til dens dygtige redaktør. En venlig hilsen til alle vore venner i Canada. Venligst,

Mr. og Mrs. J. J. Akre.

Lit av hvert.

Det er med vemot mange med mig har betragtet Outlook Skolen! og tænke paa den har staat tom i flere aar!

Og sikkert like mange som har opsendt dype sukke til Ham, som hører de elendiges raap! Maatte det kunde sies nu som fordums til Moses, "Hvorfor roper du saa høit? Just der og da skulde dem se Herrens! vidunderlike frelse. Tvert imot al menneskelig tanke og forstand. Mange herlige eksempler har vi gjennom hele bibelen herom!

Herre forøk os troen, saaledes bad disiplene, straks før Han skulde skilles fra dem. Han har ogsaa nu utvei der hvor det ser mørkest ut for us.

Ser at Hyrden trenger flere abonnenter til at bære sine utgifter! Hvorledes vilde det være om vi alle fik hver sin ny abonnent? Vi har sikkert noget av vore vi kunde sende det til og betale for det. Vi kan ikke

finde nogen bedre maate at bruke 50 cent paa. Vil de si "Ja," det vil jeg gjøre?

Det skulde være let for mange at gjøre mere. La os forsøke, og se hvor mange som kan faa 5 nye abonnenter til Paaske! (Mangel paa rum kome ikke dette ind før paaske. La det bli "til Pinse." Gjør alvor av det. — Red.)

Ifølge Heb. 12, 5-13 har vi faaet et serkilt bevis for at Gud elsker os! Den 8de januar blev jeg syk for et par dage av et hjerteonde, og har været i stilhet siden. Har havt en meget god tid. Er godt somme tider at bli tat tilside, saa man kan ta frem sit regnebret og skrive op sit livs dage! Lanstad nr. 560. Men du for et regnskap! "Herre jeg maa klage mine levedage skammer jeg mig ved o.s.v." Lan. nr. 510. Da er det stort at kjende "Ham" som sier: "Om eders synder er blodrøde, skal de bli snehvite o.s.v." Es. 1, 18. Saa kan vi ogsaa si: "Jeg takker dig Herre fordi du var hvred paa mig! Men din vrede vente om og du trøstede mig. o.s.v. Es. 12. Min hustru brekket nylig Hof-ten, og maa værepaa hospitalet for længe- re tid. "O Herre retfærdig og naadig du er for evigt i alt hvad du gjør!"

Siden redaktøren er saa taknemmelig for hvad som sendes ind for "Hyrden" og ber om mere, saa la os faa høre fra mange. La Hyrden faa holde os nærmere sammen paa denne maate! Om vi ei tilsammen er i legemligt liv skal dog vore bønner som torden i sky, høit raape til Herren om naade. Ja slik sang de gamle! Hilsen til alle Hyrdens læsere! — J. E. Marken.

Prince Albert Kredsmøte Crooked River den 24-26 Mars.

Da toget forlot Prince Albert Torsdag den 23de var Kredsfornand Pastor K. O. Kandal med. Da toget kom til Birch Hill kom der tre til, Søren Fengstad som er formand for Prince Albert indremissionsforening, Student Theodore Maakestad fra Robinhoo, og Pastor A. M. Vinge. Disse tre hadde holdt møter to dage i Birch Hills. Naar toget kom til Weldon saa kom Pastor J. P. Tandberg med, og da man kom til Melfort saa slog distrikt formand Dr. Iversen følge med os. Saa bar det avsted med alle disse til Crooked River.

Paa stationen i Crooked River møtte steded prest Pastor P. C. A. Haaland følget. Pastor Tandberg og Student Maakestad og Søren Fengstad hadde steget av toget ved Eldersely for at stanse hos Søren Fengstad.

Det har været nævnt at dette var et specielt vaarmøte, og det blev det for os alle. Fredag og lørdag eftermiddag blev møterne holdt i presteboligen en mils vei utenfor byen. Frem møtet var meget godt, og det hersket en stille aand over møterne. Guds aands nærværelse var folbar. Og det blev "eftermøte" den anden dagen idet tre unge blev bedt for. Det var en av disse underlige vækkelsesstunder naar ordet syntes at faa en særegen magt over hjerterne.

Pastor Tandberg holdt aapnings præken over Mat. 7:13-14, og 21-23. En alvorlig præken. Dr. Iversen indledet det opstillede tema Esaias 1:1-20. Her blev det paapekt at Herren tok Himlen og jorden til vidner naar han anklaget sit folk for tomme former og tom gudsdyrkelse. Men saa kom der ogsaa det herlige opraap til folken om at komme for at gaa iredte med Gud. Dette var forbundet med herlige løfter. Det blev klart for alle at her hadde vi et vækkende og styrkende tema. Mange tok del i samtalen.

Søndag holdtes tre møter. Det første var i Anglican kirken. Pastor Haaland forettet ved alteret, Pastor Tandberg holdt skriftetalen, og Pastor Vinge præket. Mange kom frem for at modta herrens legeme og blod. En stor flok var samlet ved denne høimesse gudstjeneste. Offer blev optat til kredsens kasse.

Fredags aften session, og søndags eftermiddag, og kveldsessionerne blev holdt i "Community Hall." Mange møtte frem søndags eftermiddag og

aften. Dr. Iversen præket søndags eftermiddag, og Student Maakestad præket Fredags aften og Søndags aften. Tankevækkende prækener var de. Ogsaa paa søndag fik vi erfare vederkvælgelsens stunder paa en merkbar maate idet mange begjæret forbøn. Her og der var der en flok som laa paa kne og bad. Baade unge og gamle søkte herren. Opriskende var det at se at ogsaa i vor oprevne tid kan den Hellingaand øve sin gjerning i hjerterne. Det lakker til aften og det haster. Vi takker Gud for hans godhet imot os alle.

Pastor Haaland og Frue var meget behjælpelige og gjestfrie og det syntes tungt at tænke paa at de snart skal forlate denne arbeidsmark i Kanada. Folket er blitt glad i dem og det merkes at en god aand raader. Godt at vi fik møte og skilles paa en slik maate.

Kvinderne serveret mat imellem sessionerne og viste en iver for at gjøre det saa hyggeligt som muligt. Vi takker for alt godt.

Ja dette var et specielt vaarmøte det er sandt ikke bare at det blev holdt paa vaarens tid, men ogsaa at isen begyndte at tine i menneskehjerter og det blev vaarbrud ogsaa paa det aandelige omraade.

A. M. Vinge, Sekr.

Kan Du Glemme Barne Daapen?

Mel.: Kan du glemme gamle Norge?

*Kan du glemme barne daapen,
Hvor din Gud dig tok ijaavn?
Hvor for dig en dør staar aapen
I den Herres Jesu navn?*

*Kan du glemme barne daapen,
Naar du ut i verden gaar?
Kan du glemme frelses naaden
I de glade ungdoms aar?*

*Kan du glemme Beste-Vennen,
Jesus, som din frelser blev?
Kan du glemme Trøstermanden
Uti livets kav og stræv?*

*Kan du glemme Lysets Fader,
Som saa kjærlig tok imod
Dig, av naade, og nu lader
Fred og frelse bli din lod?*

*Glem ham ei i livets fare,
Naar dig alting gaar imod;
Husk at satan har sin snare
Sat for hver en vandrers fod!*

*Glem da ei den Gode Hyrde,
Som dig søker, hvor du er;
Han vil lette al din byrde,
Han dig hjem til folden bær.*

*Glem da ei den dyre naaden,
Hvor du fik dit barne kaar,
Det dig Herren gav i daapen,
Glem den ei ihvor du gaar!*

*Tak din Gud og kjære Fader,
At du blev til daapen bragt,
At han endnu for dig lader
Daapens naade staa ved magt!*

*Tak at far og mor dig bragte,
Hen til daapens hellig bad;
Tak at daapen end kan magte
Dig at føre til Guds stadd!*

Forfattet av pastor John P. Tandberg,
Weldon, Saskatchewan.

Bethania Gamle Hjem.

Kjære redaktør:—

Følgende gaver har blitt mottat for Bethania Gamle Hjem siden februar: Mossbank, Sask. Lake Johannes kvindeforening, Mrs. A. S. Thompson, president: Mange dusiner Cookies. 3 pund klumpe sukker, 1 box hjemmelavet sukker tøj, 1 qt. Tomatoes (preserved). Miss Amanda Olson, 16 dusiner Cookies. Den norske kvindeforening, Spy Hill, Sask., pastor Aasheim, 3 Laken (sheets), 4 pr. Putevar, 1 badehaandklær. Mr. og Mrs. Ole Sorenson, Viking, Alta., pastor Stolee 1 blanket, Sunshine club, Scandia Church Irma, Alta. Hospital senger med matras likeledes 5 andre matraser.

HYRDEN

Organ of The Norwegian Lutheran Church of Canada.

Rev. H. L. Urness, Editor,
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"Fordi Gud har forbudt mig det." Iblandt bytteblad som redaktøren faar er ogsaa "Vidnesbyrd fra Broderkredsen" et umerket godt blad. I nr. 16 for april staa følgende: "Nogle skoleelever skulde ha fest med dans. En av eleverne blev spurt om at være med. "Nei," sa han, "det kan je ikke." "Du kan vel være med som god kammerat! Og hvorfor kan du ikke?" — Det skal jeg si dig:

"Fordi Gud har forbudt mig det," svarte den unge landbrukslev. Det blev respektert og han fik hermed vidne om sin frelser." I dette her anførte er der en stor sandhet som trænges at bli alvorligt mindet om i vor respektløse tid. Ak hvor lite respekt der findes i vor tid. Der blir mindre og mindre med respekt baade for Gud og mennesker utover i de lande hvor man er tvunget til en slags respekt ved forgudelse av diktorer. Disrespekt for "Guds Bud" svækker tilbedelsen av Gud og derved avkræftes motstanden like overfor Satans tillokkelser Resultatet er at man leffer med det onde. **"Du kan vel være med som god kammerat"** lyder det saa smigrende fra verdens flokken. Gud gi der maatte bli mer av bestemt "nei" like overfor det Gud har forbudt ia som Jesus sa "vik bak mig satan"!

Mors-dagen. Atter vil mødrene bli æret utover vort land. Det er vel og bra og vil haape det kunde bringe velsignelse med sig. Den største ære for en kristen mor ialfald er at bli ved i Guds frygt som mor ga sine barn. Maa saaledes mors-dagen iaar opvække en eller anden forloren søn eller datter at komme tilbake til sin barndoms Gud. Guds rike velsignelse hvile over enhver troende mor i vort land. — U.

Kontanter mottat: Mrs. B. Taug, Park Side, Sask. Ved Dr. Iver Iversen, \$5.65 Mindekrans, Mrs. Andrew Lee, Witskewin ved pastor P. Lerseth. \$4.55. Ames Creek, kvindeforening \$5.00. Mindekrans-Mattias Larson \$11.50. Mindekrans — Mrs. Foss ifra L. Pederson \$1.00 og \$1.00 fra Mr. og Mrs. Lysing. Alfa kvindeforening Loreburn, Sask. \$5.00.

Hjertelig tak til alle givere. Gud elsker en glad giver. Kjærlig hilsen till alle ifra Marie Weiks (Matron).

Et brev fra Pontius Pilatus hustru

Gjenfortalt ved Catherine Von Dyke.
Indsendt ved Peter O. Dahl.

(Fortsat fra Nr. 6)

Men Fulvia min veninde, bare kjærlighet kan avle kjærlighet og dets fuldkomne bilde, min søn Pilo, saa vakker saa stralende i sit smil at selv Slaverne saa op naar han passerte. Min søn hadde en visse fot. Men snart lærte han at gaa ved hjælp av en ganske liten krykke.

Pontius var delt mellom sine ærgelse over at hans søn ikke kunde bli soldat, og stolthet over at han dog hadde en arving til sitt navn som var saa gammelt som Rom selv. Ærgjærighetsbegjæret i ham: Politikeren, Cæsars yndest gjorde ham til Konsul i Judæa, et skret mot Egypten. Paa denne maate kom vi til Jerusalem. Ingen av de utstrakte lande som betalte skat til Rom, var skjønnere end disse violette aaser som strakte sig indover mot den gule sand, roser og duftende Myrt slynget sig opover mot hvert eneste hustag, mens Palmerne indnu vakrere end de i Delos, vaiet ovenover de knudrede graa Oliventræer. Eller lunderof Appelsintræer, eller de skarlagens røde Granatæbler som deres Salamo har syngt om.

Ovenover alt endog over vore romerske slot taarnet det mægtige Jerusalem. Men al denne smigrende pomp og pragt optogene ved vort komme spottet os. Hebræerne

avskyede os og vort hop av avgudiske hedninger, som de kaldte mine Landmænd. Disse jøder var et ustyrligt folk og meget egen-sindige. Deres tusindvis av sekter var bare forenet i sit hat mot Rom. Nogen av dem troede at tidens fylde var inde for tilsynkomsten av en Missias som skulde opkaste sig til Konge og ødelægge vor egen magt. I dette, følte vi at de, i al hemmelighet blev understøttet av Herodes, ikke med henblik paa nogen majestæts forbrydelse, men fordi han hadde en fætter som vilde fortrænge Pontius. Nu vilde han vise at Pontius ikke kunde styre disse folk.

Herodes hadde faat sin stilling mest fordi han var en evrig fisker og Cæsar var ogsaa fisker. Og de skrev til hverandre om fiskning. Nu var vi tildelt en del av Herodes palads og var ham meget forbunden. Hvis Herodes paadrog sig haan fra de Sadusæere som han mest forsøkte at indsmigre sig hos, med sine dansepiker og vin-fester. Saa var ogsaa Pontius hadet av Farisæerne som han pleiede at trætte med under sine søken efter sandhet. Streng og meget retfærdig som han var i sin dom her, saa forstod min mand ikke at dømme om smerten i mit hjerte heller ikke vendte han sig til mig som til en trofast tjener. Hadde det ikke været for min kjære gut Pilo, saa hadde jeg dødt av ensomhet her i Jerusalem endog midt i al den blændende prakt som Rom omgav vort hof med. Min gut blev min kjærlighet, mit liv. Skjønt hans fot var visse var han tapper og kastet tidlig tilside sin krykke og utholdt uten nogen protest al lidelse ved slid og stræk fra de folks side som Pontius brakte til ham forat prøve at rette paa foten, for stadig mere beskjæftiget vor søn hans tanker. (Mere.)

Swift Current, Sask.

Pastor O. J. Marken 71 aar.

Medens jeg sitter allene i stille søndagsfred saa falder tankene hit og dit. Pastor O. J. Marken feirer sin 71 aarsdag tirsdag 15de May.

Jeg vil faa bringe ham bedste hilsen og lykønskning i anledning av dagen.

Vi har havt mange hyggelige stunder om Guds ord her i byen i vinter. Pastoren har holdt omtrent regelmessigt gudstjeneste til enhver søndag, skiftesvis i private hjem og flere gange hos ham selv. Siste søndag i prestegaarden med altergang. En meget gild stund. Det er storartet at kunne faa motta alt av udelukkende naade. Det var en som sa presten vor blir bedre for hver gang e hører ham sa'n. — G.

(Ja tillykke med dagen klassekammerat marken. — U.)

Dødsfald.

Den 16de December døde Edward Grender ved Neidpath, Sask., av et hjerteonde. Han var den ælste av Mr. og Mrs. Tom Grenders ti barn. Han var 27 aar i sin bedste ungdom, en stille og meget avholdt ung mand, og var trolovet med Mrs. John Solberg Halonquist og skulde om nogle faa dage indgaat i Egteskab. Vore veie er ikke Guds veier sier Herren herskerernes Gud. Pastor O. J. Marken, stedets prest, forrettet i huset og i skolehuset og ved graven. Fred med støvet velsignet hans minde. Og nu denne maaned blev samme famelie igjen haart prøvet.

Den 11te april døde Mrs. dagny Grender ved Neidpath, Sask. Begravelsen holdtes den 14de april. Stedets prest forrettet i huset og tok til tekst de fem kloke og de fem daarlige Jomfruer, og paa engelsk i skolehuset. Mange folk møtte frem. Avdøde var nest ælste datter til Mr. og Mrs. Sam Grender i 18 aars alderen.

En stille og vennsel vakker ung pike, avholdt av alle. Det er tungt og prøvsamt for foreldre, brødre og søsken, som er tilbake naar nogle av vore kjære maa takes bort. Velsignet være dennes minde. Swift Current i april. — G.

Mrs. Elisabeth Juditta Brevig døde paa hospitalet, Regina, Sask., den 14de mars og blev begravet fra Norrøna Norsk Lutherske kirke ved Bulyea, Sask.

Hun blev operert for "Goiter," men fik lungebetendelse straks efter operation og bukkede under.

Mrs. Brevig var født i Gjesdal, Norge den 24de mai 1891. Hun overlevde av sin ægtefelle, syv barn, samt en bror og en søster. Mrs. Brevig var en stille og elskelig kvinne og vil bli dypt savnet av famelie, naboer og venner. Fred være med hendes støv. — Kor.

Carl O. Hanson, av Torquay, Sask., døde i troen paa sin Frelser, paa General Hospital, Regina, Sask., efter at par maaneders sykeleie, den 9de Mars 1939.

Han var født i Madison, Wis., den 6te Mai, 1873. To aar gammel flyttet han med sine foreldre til Eau Claire, Wis. Der blev han gift med Annie Martine Johnson, den 7de Mars 1900.

BESØK NORGE I SOMMER REIS ALTID DIREKTE

Ett sommerophold i Norge er helsebot for mange. Hele verden vet det, men spesielt det norske utflytterfolk, hos hvem hjemlengsel ogsaa er ett hjemferdsmoment.

REIS MED NORSKELINJEN

Det nye m/s OSLOFJORD har vunnet reisendes beundring. ss STA-VANGERFJORD er ny modernisert og fremtrær saa aa si som en ny baat, ss BERGENSFJORD fører nu bare to klasser istedetfor før tre. De tre populære baatene har hyppige seilinger gjennom vaaren og sommeren.

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og vær sikker paa aa faa beste bekvemmeligheter for sommerturen til Norge. Henvend Dem til nærmeste lokalagent, eller

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Radio Broadcast.

Mountain Time.

1. Lutheran Hour over WNAX, Yankton. Every other Sunday — 7:30—8:30 A.M. Conducted by Rev. G. Tweet of N. L. C. in English Language.

2. Norwegian Lutheran Service every Sunday from 8:30—9:30 A. M. over KLPM., Minot, N. D. (139K.)

3. Danish Lutheran Service every other Sunday from 9:30 to 10:00 A. M. over CJCA., Edmonton. Rev. Nommeson pastor.

4. Lutheran Hour over CKBI., every Sunday from 9:15 to 10:15 P.M. Norwegian and English alternate.

5. St. Olaf College WCAL. Morning devotional from the College Chapel 8:45 to 9:15 A. M.

CFQC Saskatoon.

May 21. 11:00 A. M. (Swedish L. Church.)

June 4. 11:00 A. M. (Luther League Service.)

Lutheran Hour CFCN Calgary (1030 K) every Sunday 7—7.30 p.m. M.S.T.

Saskatchewan Lutheran Hour from CK CK Regina (1010K) at 4:30—4:45 p.m. Wednesdays, and on German 4:30—4:45 p.m. on Mondays.

The Lutheran Hour Bringing Christ from Coast to Coast every Sunday 2:30—3:00 p.m. by Rev. Walter A. Maier. Can be got quite easily from KFVR. Bismark, N.D. (550K)

The Lutheran Hour over CFRN, Edmonton, 5:30—6:00 p.m. Norwegian services on the first and the third, and English on the second Sunday of each month.

(Please advise of any changes or other stations to be added. — Ed.)

Announcement of Circuit Convention.

The Spring Convention of the Moose Jaw Circuit will be held in Central Church, Moose Jaw, Sask., G. O. Evenson, pastor, June 9—11, with the opening session at 11 a.m. on Friday. The text for the Convention is Matt. 28: 16—20; the theme: "We Have Work To Do." Pastor H. F. Johnson of Assiniboia will introduce the theme. Missionary Erik Sovik of China will be the guest speaker.

—Milo E. Lee.

The Peace River Circuit will hold its Spring Convention in the Valhalla Centre Lutheran Church, Rev. E. N. Torgerson's charge May 19—21. The Convention theme will be "Christ's Love for Sinners" based on John 4: 3—42.

Please announce this through the Hyrden. You may translate it into Norwegian if necessary. Thank the Hyrden for its bi-monthly visits and with the prayer that it may be a means for the spreading of the Gospel of God's wonderful grace, I remain, Yours in Christ,

A. K. Haugen,
Sec. Peace River Circuit.

Vi betaler \$7.00 for hver dollar av brændevinsindtægt som regjeringen (U.S.A.) faar av drikke-trafikken. Er det god forretning.

"Temperance lægger brænde paa ilden, mel inden, indskud i banken, tilfredshet i hjemmet, klær paa legemet og vigør til arbeide."

—Benjamin Franklin.